THE PACIFIC

Pac Theo Sem
Reading Room

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THE LOOM.

"A blind boy stood beside a loom
And wove a fabric; to and fro
Beneath his firm and steady touch
He made the busy shuttle go.

" 'How can you weave ' we pityingly cried.
The blind boy smiled. 'I do my best;
I make the fabric good and strong,
And One who sees does all the rest.'

"O happy thought! Beside life's loom,
We blindly strive our best to do.
And He who marked the pattern out
And holds the threads, will make it true."

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2716 Hillegass Ave., Berkeley.

SAN FRANCISCO.

No one can be on Market street, San Francisco, for any length of time these days, and not be impressed with the fact that the city is coming again rapidly to her own. At all hours of the day that street and adjacent business streets are thronged with people, and on every hand are the things which indicate a great and prosperous city. The business part of San Francisco is much more beautiful and imposing than it was before the great disaster in 1906. Costly and stately structures stand now where before were old-time buildings that had long passed their days of satisfactory service.

It is evident that San Francisco has had a glorious resurrection physically. But morally she awaits to considerable extent her day of resurrection. That day will surely come. The majority of the people of San Francisco will come some time to see that it is only by the blessing of the upright that a city is exalted, and they will seek real exaltation.

The ancient Thebans had in their armies a band of men that was called "the holy band." It was composed of picked men, united in a bond of love, and sworn to live and die together for their country. This band was the flower of the army, and always in times of greatest danger and doubt it was the center of that people's hope. San Francisco has today some of the finest people on the globe. They have the interests of the city at heart; they are working for righteousness, and they will continue to work for it, believing that God has good things in future years for this city by the Golden Gate. In such people as these centers hope.

San Francisco has been unfortunate in that some of the men who went East to advocate her claims for the Panama-Pacific International Exposition have brought to the front those things which do not appeal to the better class of people. Mayor McCarthy in heralding San Francisco as an ideal place for the exposition said:

"A closed town is a dead town.

"The lid does more harm than good.

"There are no blue laws in San Francisco."

Commenting on this, the Free Press, of Milwaukee, Wisconsin, said: "If a city has nothing better to offer than this subtle appeal to the baser desires of mankind and especially when it makes that appeal under the specious guise of liberality and sanity, it had best quit the lists first as well as last."

The Herald of Louisville, Kentucky, remarked that "San Francisco ought to recall its mayor before he has done irreparable harm," saying in that connection: "The decent people of the country who ought to and will compose the majority of visitors to the projected exposition, are not likely to regard a city where vice and gambling are condoned as one in which they will care to visit with their wives and daughters."

Is San Francisco any worse in vice than many other cities? We do not believe that it is. Only a few weeks ago we heard the Rev. Dr. Van Horn say in a sermon in Plymouth Church, Seattle, that persons who had explored recently the worst districts of several of the large cities of this country had told him that conditions in Seattle were worse than in any other city.

San Francisco is as safe a place for men and women, young and old, to visit as the average city is. Character will not be endangered here any more than it was in Seattle; nor any more than it would be in New Orleans or in any of our large cities East.

In view of what has been said of San Francisco as an unsafe place for the Exposition, it is gratifying to learn that a committee of the Church Federation at a meeting last week signed the following statement, which was sent to California congressmen:

"As far as we can find, there is but one opinion among the clergymen of this committee; it is that San Francisco is the one logical place for holding the great international exposition which is to celebrate the opening of the Panama canal in 1915. We, therefore, urge that you use your influence to that end, and be assured that you have our cooperation."

We cannot regard as a wise move the effort on the part of a few zealous Californians and San Franciscans to defeat the securing of the Panama Exposition for San Francisco because of the moral condition of the city. They meant right, but they ought to have known that such work would be fruitless, and would damage them and all associated with them in other battles for right and decency.

PACIFIC COAST NOTES.

The first of this month only about $30,000 was lacking of the $295,000 fund which is being raised for Pomona College.

A San Diego photographer who stopped using tobacco a few years ago has saved enough money thereby to buy an automobile, and now he saves enough every day to pay the running expenses of it and keep it in repair.

"Men lose spiritual life by preoccupation. This is a law that applies to all forms of life. A good healthy boy may be killed by filling him with popcorn, candy, coffee and cake," says Dr. Sydney Strong of Queen Anne Congregational Church, Seattle.

A movement for the erection of a statue to St. Francis near the Mission Dolores Church in San Francisco has been inaugurated by the Out-door Art League. The desire is to mark as closely as possible the site where the first prayers were offered by the Church fathers upon their arrival on the sand dunes of San Francisco Bay.

In a recent sermon the Rev. Dr. W. H. Day of the First Congregational Church of Los Angeles said: "We must

federalize the Church if we would evangelize the world. We need unity with variety. The spirit of unity is alive. Our Los Angeles Church Federation is not going to plant churches for one denomination to beat another, but for all combined to beat the devil."

The movement started by the Mission Promotion Association, of San Francisco, to get people to buy, so far as possible, articles manufactured in San Francisco, is to be commended. In that way a manufacturing centre can be built up. And manufacturing, more than almost anything else, makes a great and prosperous city.

The campaign in Oregon for state-wide prohibition of the liquor traffic is being conducted with great vigor. The Rev. J. R. Knodell, superintendent of the Anti-Saloon League, is working early and late and is very hopeful as to the outcome. Two-thirds of Oregon is now without saloons, through the local option law. More than half of the 600,000 people of the state live now in saloonless territory.

The election of Professor Warren H. Landon of the Presbyterian Theological Seminary at San Anselmo to the presidency of the institution is widely satisfactory. Dr. Landon came to the seminary in 1892 from a pastorate in Portland, Oregon. He has the regard and confidence of all the synods on the coast, and the interests of the Seminary it is expected will be furthered in every way by having Dr. Landon at the head.

In an address at a Republican rally in Spokane, Washington, Governor Hay expressed the hope that the Legislature at its next session would pass a law restricting the sale of liquor to the hours between sunrise and sunset. Good for Governor Hay! He said further concerning the saloon: "I am satisfied that the people as a whole and the legitimate interests in particular are coming to realize that the saloons are a detriment to any community in which they are allowed to exist.'"

The California Voice states that it informed the mayor of Los Angeles that it had a man ready to pay for a public drinking fountain, but that the proposition never passed the city council. The Voice continues: "We made the offer to the owner of one of our large office buildings to have a drinking fountain put in at no cost to him. His excuse for not wanting it was, 'the saloon man in the block would not like to have it put in there.' Wonder if the same excuse holds good with the Good Government authorities."

We came across, recently, some statistics for two California cities which in 1904 had a population of 11,000 each. A comparison was made of Santa Barbara and Riverside, the former with twenty-five saloons, the latter with none. The assessed valuation of property was for Santa Barbara, $6,586,433; for Riverside, $7,019,905. Santa Barbara had 892 arrests, of which 269 were for drunkenness; in Riverside there were 338 arrests, of which number 71 were for drunkenness. Santa Barbara received from saloon licenses $7,500; Riverside, nothing. The tax rate in Santa Barbara was $1.30; in Riverside, $1.10. A pretty good showing, this, for the city that has no saloons!

Judge Wilbur, of the Juvenile Court, Los Angeles, who has sent nearly 2000 boys to the State School at Whittier, says that nearly all of them used cigarettes. Not long ago a poll was taken of the boys in the public schools of Los Angeles and only a few more than three hundred refused to vote against the cigarette. It is said that since this poll was taken and several men arrested and fined for selling cigarettes to boys the juvenile delinquents before Judge Wilbur have been fewer in number. It is worthy of note that nearly 20,000 boys in Los Angeles voted against the use of tobacco in any form when the poll already mentioned was taken. In the Pasadena schools all but forty-two voted against the cigarette and in Santa Ana all but one.

Among the delegates to the Presbyterian General Assembly this year from the Pacific coast was the Rev. Moses Montieth, a Nez Perce Indian. Before his entrance on the Christian life Mr. Montieth was one of the bravest of the Nez Perce warriors. He never scalped a white man, but he had nearly enough Indian scalps to raise him to the rank of chief. Once when he was on a wild forage, arrayed in war feathers and paint, he dropped into services in the Indian church at Kamiah. He was converted there, and soon began to study for the ministry. The Nez Perce, a tribe made famous by its connection with the early mission of Drs. Whitman and Spaulding, are now the most thoroughly Christianized Indians of the Pacific Coast. There are six churches among them, two of which have a membership of more than one hundred and fifty each. Able and consecrated Indian preachers are in charge.

"The Pacific Christian," the representative of the "Christian" Church on the Pacific Coast, has passed into the possession of the Christian Publishing Company of St. Louis. But it will continue to be published in San Francisco. The Rev. D. A. Russell, who took charge of the paper last year, will continue with it. He announced last week that the St. Louis Publishing Company will spend thousands of dollars to establish such a paper as is needed here on the Coast, saying in that connection that it is "something distinctively and impressively new in the line of brotherhood." So it is. We have heretofore heard of church publishing houses in the East expressing a willingness to absorb Pacific Coast denominational papers, but this is the first time we have heard of one being willing to take and build up by a large expenditure a paper printed entirely on the Coast. The company in St. Louis, into the hands of which the Coast paper has passed, publishes the Christian Evangelist, a religious paper with a circulation of many thousand; also a large amount of Sunday-school literature.

THE CAMPAIGN IN OREGON FOR PROHIBITION.

The Oregonan, Oregon's leading daily paper, says:

"If the majority of the voters of Oregon cast their ballots for a proposed amendment to the constitution and for a proposed law to prohibit the manufacture, shipment, sale and gift of intoxicating liquors, every brewery and saloon in the state will be put out of commission July 1, 1911. The campaign to make Oregon "dry" is growing hotter every day. It promises to be an important issue in the political battle, which will end November 8 when the voters cast their ballots."

The constitutional amendment proposed is as follows:

Article 1, Section 25.—The manufacture and sale of intoxicating liquor and the traffic therein is hereby prohibited within the State of Oregon on and after the first day of July, 1911, except for medicinal, scientific, sacramental and mechanical purposes. The existing laws for procedure and

pnnishment of unlawful sale, possession or disposal of intoxicating liquors shall apply to any violation of this section until otherwise provided by law.

Section 1 of the proposed law reads:

No person, firm or association of persons shall manufacture, sell, keep for sale or exchange any malt, spirituous, vinous or intoxicating liquors, or give away the same with intent to violate or evade the laws of this state prohibiting the manufacture and sale of intoxicating liquors, except as hereinafter provided.

The provisions of the proposed law then follow. They make it impossible, if they should be carried and enforced, for any sale of liquor for beverage, or manufacture of the same. A penalty of fine and imprisonment is provided for violation of the provisions and Justices of the Peace have concurrent jurisdiction with the State Circuit Judges in such cases.

"The Oregonian," evidently does not favor prohibition. It is not saying much but what it does say is significant. For example the following: "Vancouver, Wash., has high hope that Oregon this coming fall will vote in favor of prohibition. Vancouver looks for such a result to double and quadruple the value of real estate there and to cause the city to build rapidly. The State of Washington will never declare for prohibition as a state issue. The activity of the people and the number of the large cities and considerable towns will prevent that result. The town of Vancouver itself only a short time ago threw a heavy majority against prohibition. In the State of Washington municipalities decide this question for themselves. So it ought to be in Oregon."

TEMPERANCE SUNDAY.

Sunday, July 3d, will be Temperance Sunday in California. The Anti-Saloon League has asked pastors to preach a temperance sermon on that Sunday and to urge all voters to vote for such persons for the Legislature and for Governor as will favor the enactment of a State Local Option Law. The present law is not satisfactory. The Rev. A. C. Bane, one of the Anti-Saloon League superintendents, is of opinion that with the right kind of a law the saloons could be voted out of one half of the state within two years.

The present law leaves the temperance forces at the mercy of city and county officials, and opportunity is often refused to vote on the saloon question. But notwithstanding the fact that the existing law is favorable to the saloon interests, eleven counties in California are now without saloons and eight other counties have a large amount of saloonless territory.

During 1909, 439 saloons were voted out of existence in California and 500 more were closed in San Francisco by various methods. Twenty years ago the saloonless territory in California consisted of only about 611 square miles and the population in that territory was 5,886; at the present time there are 51,568 square miles of such territory and the people inhabiting that territory number 375,000.

CHRONICLE AND COMMENT.

During 909 there were opened up in North America sixty-one new Y. M. C. A. buildings, valued at $6,876,000. Buildings to cost as large an amount are under construction in 9010.

Union Theological Seminary, New York, has held its last Commencement in the old building at Park Avenue and 70th street. It will begin the next Seminary year at its new location at 120th street and Broadway.

Statistics show a falling off of the number of communicants and attendants in the Protestant churches of Germany. On a favorable day not long ago a count was made of attendants in the city of Hamburg, and only 21,400 persons out of a population of 800,000 were found at church. This is less than three per cent. In Berlin, however, the percentage is seven.

The Western Christian Advocate, of Cincinnati, quotes Mayor McCarthy to the effect that "a closed town is a dead town," and remarks: "We are not so foolish as to ascribe the destruction of that city a few years ago to an enraged Providence, but if San Francisco imagines she can flaunt her immoralities in the face of the Nation, and abandon herself to unbridled lawlessness and not suffer commercially, she will not have to wait long for a revelation. Already, the tides of industry are shifting to Los Angeles; for although no one will be found to prefer a city wherein to invest capital and to live because of its immoralities, you will, on the other hand, find many who will choose a decent, law-abiding American city and bring into it their capital. That is why Los Angeles on the south and Seattle on the north are each rapidly approaching San Francisco, and in the next generation or so will outstrip her in the race. Before San Francisco comes to the jumping-off place she had better take serious account of herself. The mayor should understand that a lid serves a good purpose. Many a fire has been smothered by shutting down the lid. To tip it or remove it entirely will only produce a draft with a consequent upflaming of the fire. But to one who enjoys an open town and freedom from restraint, a lid is a great inconvenience, and that is the ground, we suspect, upon which the mayor of San Francisco objects."

The Interior having intimated that the Chicago Church Federation Council did not have much to show for itself in the way of actual results, a member has set forth its doings as follows: "Bi-monthly union meetings of the Protestant ministers of the city have been established and have regularly convened. These have brought our common Protestantism into closer fellowship and co-operation. Two large public anti-saloon meetings have been held under the direction of the federation (one in a theater, the other in the Young Men's Christian Association auditorium), which were among the most effective meetings of the campaign. The commission on vice, composed of some of the most representative men and women of the city, was appointed by the mayor through the efforts of the federation, and is now at work. Mediation has been exercised by the council between the Woman's Christian Temperance Union and the Illinois Teachers' State Association in their controversy with reference to amending the existing state law on the teaching of temperance in the public schools. A public meeting was held in the city under the auspices of the council to protest against the Armenian massacres, and a net sum of nearly $1,000 was raised and forwarded to the Armenian survivors. Separate municipal lodging houses for women have been promised by the city authorities after the presentation of the subject by a committee of the council. E.

R. Colby has been maintained during the past year as the Protestant representative at the city juvenile court. During this time he has temporarily aided nearly 400 children and ultimately distributed them among appropriate agencies and homes."

PEACE AND PROGRESS.

Glimpses of the Lake Mohonk Arbitration Conference; a Gathering of Unusual Interest and Influence.

By Amos R. Wells.

Whoever has followed the Lake Mohawk Conference of International Arbitration knows that of recent years it has been a series of jubilations.

The band of practical prophets and very sensible seers that now for sixteen years has gathered at Mr. Smiley's call upon his mount of vision seemed for some time to be only dreamers and bubble-blowers.

This year their sixteenth conference, May 18-20, found their dreams become realities and their bubbles transformed into substantial ships of state in which the nations seem ready to take passage for their age-long journey down the stream of time.

The conference met upon the eleventh anniversary of the assembling of the first Hague Peace Conference, an anniversary celebrated in our public schools and colleges and all over the world.

It met in the glad knowledge that that wonderful beginning is in process of rapid development, and that our own government is taking a leading part in this process.

The second Hague Conference established an International Prize Court, for decisions regarding prizes captured in war. The United States has been the first to seize the vast possibilities involved in this new world institution, and Mr. Knox, our Secretary of State, has addressed an identical note to the nations, proposing the utilization of this Prize Court as a permanent court of arbitral justice in time of peace. But our Department of State has been so reserved regarding the results of this proposal that many have imagined it to have been a failure.

By far the most important event of the Mohonk Conference this year was the announcement on this point made by the Hon. James Brown Scott, Solicitor for the Department of State, and a delegate to the second Hague Conference. His message was given with the approval and by the direction of Secretary Knox, who thus honored the Mohonk Conference by making to it the first public statement on this matter of worldwide interest.

Secretary Knox's announcement, through Mr. Scott, was that the replies to his note already received are so numerous and so favorable that he believes the third Hague Conference will find the permanent court of arbitral justice in actual existence at The Hague. This will be the greatest step yet taken in the history of civilization.

The splendid hope for the immediate future aroused by this statement was encouraged by Benjamin F. Trueblood's review of the past year,—immense gains in public sentiment for peace and arbitration; President Taft's recent assertion that he sees no reason why even questions of national honor and vital interests should not be submitted to arbitration; ex-President Roosevelt's noble address taking a more advanced position on this question than he had ever taken before; the quiet re-enactment of many treaties of arbitration; the giving of signatures by the million to the International petition for a general, worldwide treaty of arbitration; the actual submission of important questions to The Hague for arbitration, the greatest of all being the Newfoundland Fisheries question submitted by Great Britain and the United States and to be argued in June. These, and much besides, have made this a year of substantial progress for the cause of peace.

The presiding officer of the conference, President Nicholas Murray Butler of Columbia University made a most inspiring opening address. "The history of civilization," he declared, "might be written in terms of man's progress from Fear to Faith;" and he argued that "as we found once that the best way to resume specie payments was to resume, so the best way to limit armaments is to limit them."

No masters of assemblies on earth have a greater embarrassment of riches than the program committee of the Mohonk Conference, and this year the number of eloquent, able and famous men and women present was greater than ever before. Only a small part of them could be heard.

Ex-President Eliot of Harvard University spoke of the universal dread of the cutting off of food and other supplies and of the sudden inrush of an armed force, which results in the maintenance of the world's armies and navies. Toward the removal of this dread he urged that private vessels on the high seas be made immune in time of war, that an International court of justice be established, and that an International police force of overwhelming power be formed to enforce its decrees.

One of the most valued members of the Conference was W. Moore Ede, the dean of Worcester, England. He told us about the friendly visit to England made by more than one hundred clergymen of all denominations, and the return visit made by an equally large body of English ministers,—an important movement which he has done much to promote. Another British delegate was Rev. William Thomas, secretary of the Metropolitan Free Church Federation of London.

Canada sent us Hon. Joseph A. Chisholm, the Mayor of Halifax, and Hon. W. L. Mackenzie King, the Dominion Minister of Labor, who urged that "our greatest American contribution to the cause of International peace will be the furtherance of industrial peace." Both speakers emphasized the happy fact that in 1914 we shall be able to celebrate an entire century of peace between the United States and Canada, and the Conference appointed a committee to co-operate with such committees as may be appointed by other bodies for the purpose of erecting a suitable memorial of this century of peace upon the common boundary of the two countries.

Among the other delegates from foreign lands were Dr. Paul Ritter, Minister of Switzerland to this country, whose novel theme was the future of aeronautics from an international point of view; and Prof. Masujiro Honda, secretary of the Oriental Information Agency in New York City. Professor Honda spoke finely for his country, declaring that "Japan's boundless ambition, whatever her mistakes and shortcomings, is to be behind no other nation in doing the right thing in the right way."

One of the most impressive sessions of the Conference was a service in memory of King Edward, the Peacemaker, held at the hour of the funeral in London.

Most significant members of the Conference were those from the army and the navy, among them Rear Admiral J. S. Murdock, who declared that "the navy is for peace and for every legitimate means by which peace can be guaranteed and secured; Rear Admiral John P. Merrell, Rear Admiral C. F. Goodrich and General Edgar S. Dudley. "That man,' said General Dudley, "is most anxious for peace who has had most experience of the horrors of war. The army does not declare war. That is done by the political branch, by Congress, by the representatives of the people of the United States; and when the people declare war, it is the sworn duty of the army to conquer peace."

Among the especially strong speeches of the Conference was one by Secretary Arthur J. Brown of the Presby terian Board of Foreign Missions, who made an appeal for fellowship with the Oriental races by picturing their admirable qualities.

Another was by Professor John B. Clark of Columbia University, who made a very original and suggestive address upon the harmful effect upon public morals of the economic waste of our vast warlike preparations. Vice-Chancellor McKelway of the University of New York took for his text, "He that believeth shall not make haste," and urged us not to scorn what has already been accomplished, and to move in a solid phalanx toward the future, making many alliances, emphasizing agreements, and patient with differing views. Professor Hugh Black, the distinguished preacher and author, pointed out the obligation to work for the peace of the world laid upon the United States by its remoteness and its freedom from the complications of of Europe.

Dr. Francis E. Clark, President of the World's Christian Endeavor Union, spoke of the many illustrations of International good-will which he has seen in the course of his five journeys around the world, and especially in his recent visit to Japan, where it seemed to him as if every one had a Japanese flag in one hand and an American flag in another, and where certainly he saw more United States banners in two weeks than ever before in an equal time.

Vigorous and illuminating addresses were made by Dr. Lyman Abbott, Professor Rowe of the University of Pennsylvania, Professor Shepherd of Columbia University, Mr. and Mrs. Edwin D. Mead, Dr. David J. Burrell, Judge Simeon E. Baldwin, Everett P. Wheeler, Professor Kirchwey of Columbia, Hon. E. E. Brown, United States Commissioner of Education, and many others. The splendid body of three hundred delegates could have duplicated the program with speakers as able and as famous.

Hon. Henry B. F. Macfarland, ex-Commissioner of the District of Columbia, presented the platform of the Conference, which he said is not like the platform of a political party, made to "get in on" and not to stand on. This platform praises President Taft for his utterance in favor of submiting to arbitration all International disputes whatever, and calls for the most earnest support of the administration in its effort toward the establishment of a permanent International Court and the negotiation of arbitration treaties of unlimited scope.

An important committee of lawyers—Senator Root, Judge Baldwin and Professor Kirchwey, with power to add to their number—was appointed to consider how best the United States government may be given power to execute treaties through the federal courts, and to protect the aliens residing here. This committee is to report next year.

A very pleasant event was the presentation of the Pugsley prize of $100 for the best essay on international arbitration by a college student. Seventy-five essays were submitted, and the prize was won by Mr. George Knowles Gardner, of Worcester, Mass., a sophomore in Harvard University.

Nearly two hundred boards of trade, chambers of commerce, and other leading organizations of business men are affiliated with the Mohonk Conference. They sent forty strong business men as delegates this year, and their expressions of love for the peace cause and abhorrence of war were born of their recognition not alone of the economic folly of militarism, but also of the deepest need of the world.

As might be expected, "the" oration of the conference was that of William Jennings Bryan. It was witty and wise, homely and eloquent, Biblical and statesmanlike, and entirely characteristic of the distinguished speaker. Mr. Bryan sees three powerful forces back of the rapidly growing peace movement: the world's intellectual progress, the growth of popular government, and the moral education of the world. He was particularly vigorous in his objection to the theory of "coercive peace," "peace with a swaggering accompaniment." "We are expected," he said, "to get scared when another nation builds a battleship and to build two, so that they will get scared and build three, and scare us to that extent we shall build four, and so on indefinitely.' "The building of these battleships is a challenge to the Christian civilization of the world; it is infidelity to the doctrine of the Founder of the Christian religion. There is indelity in the idea that we cannot afford to do right until another nation joins us in doing right. You cannot tell the good an example will do until you test it. While some are trying to scare the world into peace, I believe that we should stand for the doctrine that one can love the world into peace.'

Those are good words with which to close this account of a great conference. They fitly illustrate the spirit of the man who called us together. Dr. Clark was talking to the driver of the carriage that brought him from the station in the valley, and they came to speak of Mr. Smiley. "Oh," said the driver earnestly, "I wish I could be as good a man as he is!" In his oration, Mr. Bryan said: "I do not understand how a nation can become great except upon the very plan that the Almighty has laid down for a man to build greatness upon." It is true of Mr. Smiley that "His gentleness hath made him great," and this is the spirit that is rapidly widening out from the strong, gentle souls of the world to greaten the nations of men.

The Rev. John Phillips of 1346 41st avenue., San Francisco, can be had as pulpit supply in this vicinity.

SOME THINGS CHINESE.

J. E. Walker.

One thing of special interest in China now is the comet. This harbingers disaster to the dynasty according to past Chinese ideas. Or it is a portent of war and defeat. But under present conditions, the tendency is to view it as foreboding ruin to the present Tartar dynasty. But in this part of China persistent cloudy weather has kept the comet hidden from our eyes.

But there has been a strong effort made to disabuse the Chinese mind of this nonsense. Monthly, weekly, daily, periodicals have now a large and ever increasing circulation; and, so far as I know, these are all on the right side in such a matter as this. The Christian Literature Society, with its headquarters at Shanghai, has prepared a tract for general circulation on "Halley's Comet." It is in the form of a sheet of bright red paper, 13 by 22 inches, with a picture of the comet, and a diagram of its course through the solar system.

Chinese astronomers have named the "Five Planets" after the "Five Elements—Water, Metal, Fire, Wood, Earth." Mercury is the "Water Star," Venus, the "Metal Star," Mars the "Fire Star," Jupiter the "Wood Star," and Saturn the "Earth Star." The diagram shows the relation of the comets course to the orbits of these planets. It gives a history of Halley's Comet, and points out how God has created the stars, the planets, and the comets, and given to each its fixed path. It also quotes an ancient authority as saying, "Good fortune depends on virtue and not on the stars." It has had a large circulation at one cent a copy. "Brown Star" is the popular name for comets.

About a month ago there passed through here over a thousand famine refugees. They were from the province of Hu-peh in North Central China; their crops were destroyed by the floods; and so the local authorities organized them into bands and sent them to beg a living in more fortunate regions till the time came for them to return and plant the spring crops. They were fairly organized, and not lawless. But when a thousand persons descend on a small mountain village by the roadside for lodgings and supper and breakfast, they constitute an oppressive burden. They had their own cooking utensils, while wild grass and bushes furnished them fuel; and their food was rice gruel flavored with salt. Some of them were Christians, and were familiar with the Scriptures. Some of them committed lawless acts occasionally.

At one place near here some of the latter kind encountered the local militia and two of them were mortally wounded; and then the whole company settled down and demanded indemnity. They wanted $1,000 Mex. apiece for each life taken; but after a week's delay, they accepted of a lump sum of $700, Mex., and continued their tramp. In past years we have had a few such visitations of a few hundred each, but never before so many, nor from so far away.

Opium is still a live issue, and still a deadly one. The government is in dead earnest, and well it may be. Last winter I visited an out-station about fifteen miles from here. As I stood on a slight eminence I noted the number of bare walls of what had once been one-story houses; and I inquired if these were relics of the Tai Ping Rebels who devastated this region half a century ago. But the people said "No; they had gone to ruin for the lack of folks to live in them;" and a Christian standing by me said: "I am one of five brothers; and I am the only one who has children."

Years ago I was told that the opium habit is much worse in the farming villages than in the towns, "Because," they said, "in the towns there are gambling halls, theaters and brothels; but in the country villages opium smoking is the only amusement available." Back in the '90s, when Japan took Formosa away from China, Foochow was deprived of one important source of rice. Prices rose fifty per cent in Japan after the close of her war with China, and with Formosa in the hands of Japan, all the Formosa rice was diverted to Japan. Then the price of rice in Foochow advanced about fifty per cent; and this brought great prosperity to the farmers all through the region drained by the River Min. But this was followed by a great increase in the use of opium; and the sons of the families as they grew up, instead of laying by money for marriage, squandered it all on opium, gambling and licentiousness; and of these three opium was easily first.

When opium was first introduced into China in commercial quantities, the supply was so limited and the price so high that the opium habit was a mark of wealth; and to offer a pipe of opium to a guest was a specially hospitable act. Like polygamy, it was the luxury of the favored few; and in a large majority of cases the habit was acquired through "treating."

The government is thoroughly in earnest, and well it might be.

The opium dens, though reduced in number, still exist, and are the rallying points for the anti-dynastic propaganda. As one of our leading Christians remarked to me a few weeks ago, "If you were to go up close to an opium den and listen to the talk, it would all be about the overturning of things in China." Those who are secretly fomenting revolution, find their synagogues in the opium dens; and their talk is that if the overturning does not come this year it surely will next year.

The Provincial Assembly of this Fookien Province was held at Foochow toward the end of 1909. It was an orderly gathering of sensible men; and it discussed the problems before it in a manner that bodes well for the future. The representative sent thither from Shaowu came back with new strength and courage. He found an important position in the Shaowu government schools filled by a useless grafter and has effected a desirable change.

The talk has been that the Government would not recognize graduates from our Mission schools. This representative saw just the man he wanted in one of our teachers who had graduated, first from our High School, and then from our Foochow College; but he was not to be had. But this teacher has a younger brother just graduated from our High School, and he has accepted of the position. We turn out the men that the Chinese Government has got to have, just as Pharaoh had to have Joseph, and Darius had to have Daniel, men that revere God and work righteously.

Shaown, April 23, 1910.

THE SUNDAY SCHOOL AS IT HAS BEEN.

Emma Younglove.

A strange procession was wending its way along the streets of Gloucester. The leading figure was a tall and dignified man. He wore a dark blue coat and buff waistcoat with silver-gilt buttons, cambric frills and ruffs, nankeen breeches, white stockings and buckles in his shoes. His head was adorned with a brown wig having a double row of curls and surmounted by a three-cornered hat. Even in the last quarter of the eighteenth century such garb betokened a fondness for handsome attire. A poor woman, plainly clad, accompanied the man. Together they were escorting a group of dirty, squalid boys with poverty written all over their persons and the slum look graven on every face. Is it any wonder that crowds gathered about them that Sabbath afternoon and they were laughed at and hooted at as "Bobby Wild Goose and his ragged regiment"?

Yet this was the first modern Sunday school on the way to church with its teacher and patron.

Robert Raikes was a prosperous man of the middle class, a printer and publisher, who was allied rather with gentlemen than tradesmen both in business relations and in personal culture. He had fine manners and a finer heart. He was a philanthropist, and his feelings had been stirred in behalf of the children of the poor, who labored in the factories all the week, and whom he saw "spending their Sundays in sports and drinking, with lewd and brutal songs." Moved by the need of these degraded little people and by the evil which must result to the state from their growing up so filthy and wicked, he gathered a group of boys from "Sooty Alley" on a July Sabbath in a private house. He paid Mrs. Brandon a shilling—twenty-five cents—to instruct them from ten o'clock until noon in the rudiments of an education. In the morning they were to be taught to read. In the afternoon the "ragged school," as it was called, was transferred to the church, where the rector gave the boys lessons in the catechism. It was a doubtful experiment, to try whether these degraded children "when disciplined and instructed would show the same evidences of human feelings and instincts as those more favorably situated," and even the experimenter had little confidence in the result.

Yet in three years he was satisfied of success, had enlisted the interest of the Wesleys, Whitefield, and others, and had formulated large plans for education along these lines. November 3, 1783, he published the plans and the modern Sunday-school movement was fairly launched. Four years later a quarter of a million boys and girls were in the "ragged schools" in the United Kingdom, all of which were organized under a "board." The rules which Raikes made for the regulation of these schools were "aimed to secure personal cleanliness and to prevent cursing or swearing in church." His primary object was bringing "the savage, unruly elements of society under control and providing them with an elementary education.' But only a year after the promulgation of the movement John Wesley wrote: "Perhaps God may have a deeper end thereto than men are aware of. Who knows but that some of these schools may become nurseries for Christians?"

In Wales, the country which came prominently before the Christian world a few years ago by reason of the great "Welsh revival'—in Wales first, adults as well as children were gathered into the Sunday-school and the Bible was made the text book. This was an important step towards the modern ideal.

Nobody knows where the first Sunday-school was started in America, nor who was its sponsor. A number were opened from one hundred to one hundred twenty years ago. They were modeled after the Raikes' schools of England: they were for the poorer class, had paid teachers, and gave an elementary education. Most of them flourished for a time and then died. In the early part of the nineteenth century paid teachers were dispensed with, as they had already been in England, and the aim became more distinctly religious. Dr. Lyman Beecher was one of the first to direct the effort of these schools toward all classes. He did this by taking his own children to Sunday-school and persuading his neighbors to do the same. So we may think of Thomas K. Beecher, afterwards the honored pastor of the Elmira institutional church, as one of the first children from a good home who received instruction in Sunday-school. By his side in this unusual place sat his brother Henry Ward Beecher, who became even more famous. On another seat, nearly filled with the daughters of the poor, was Harriet Beecher, who later married Professor Stowe, and who powerfully moved the minds of men and touched the hearts of generations of children by her story of "Uncle Tom's Cabin." The idea of a Sunday-school for all children gained ground rapidly, and the name and thought of "ragged school" was lost.

Nobody knows where or when the first Sunday-school convention was held, but now such meetings are a great power, especially in America. International conventions occur once in three years, and state, county, and district conventions annually. In 1904 a world's Sunday-school convention assembled in Jerusalem more than fifteen hundred Christian workers, seven hundred one of them from the United States. These teachers and superintendents and pastors gained immeasurably in familiarity with the setting of Biblical story. In conventions sectarian lines have disappeared. At one of these gatherings B. F. Jacobs was asked about his denominational connection, and his reply was characteristic of the situation: "Isn't it good enough in this place to be simply a Christian?" Here ministers and laymen work side by side in equal fellowship; for it is a notable feature of the Sunday-school that it engages the powers of those in all legitimate occupations, of men and women, of young and old. Through these conventions the workers of high and low degree can compare conditions and give encouragement and gain enthusiasm. The leaders of thought are enabled to confer, and to make recommendations to the whole Sunday-school world. It is through such conference that grading in Sunday-school has come about, that there is an adult department and an infant department. So the home department and the cradle roll had their inception. It is through the consultation of conventions that uniform lessons have become possible.

Almost from the beginning of the Sunday-school the Bible has been the text book. In America a hundred years ago the individual schools were independent of one another. Each school, often, indeed, each scholar, selected a lesson at will. Memorizing was the chief method of learning, and the Sunday-school became a great memory test. Many a boy and girl won a prize in the early days of the nineteenth century by repeating correctly in order more

verses than anyone else in the school could do. Hundreds of verses were sometimes committed in a single week by an ambitious scholar. Such achievements are not to be despised. Precious texts, precious chapters became a life-long possession in this way. Yet little attention was given to the meaning of the Word. A revolt came from the two-fold source of minds wearied with the iteration of the single exercise of memorizing and from spirits which craved an understanding of the truths taught. So shorter lessons were chosen and the whole school, or perhaps several schools, used the same lesson. Question books were prepared by the American Sunday School Union. Many series of lessons, denominational and otherwise, were published. Among those most widely used were Vincent's "Berean" and Edward Eggleston's in the Chicago "Teacher." Finally in 1872 in an international convention uniform lessons were adopted. The system found ready favor. A vast mine of information on the lessons became easily available, and not only religious papers but secular ones as well give space to the study of these lessons week by week.

This is a brief history of the development of the Sunday-school during the first century and a quarter of its existence. It is a record of growth from a little roomful of boys to more than twenty-six million scholars scattered over a large part of the world. The purpose which has animated the Sunday-school has been so to instruct in the Scriptures as to affect the conduct and character of those taught. It has become a great Christian institution, training and evangelizing, and is often aptly called "the nursery of the church.'

Ventura, Cal.

CHRISTIAN ENDEAVOR NOTES.

June 19. Christ's Yoke.—Matt. 11:25-30.
Rev. Arthur B. Patten.

The yoke is an instrument for adapting a person to his work; for harnessing him to his burden. Many yokes are galling, but Christ's is easy because it is like a well fitting harness. It is the normal method of attachment to the tasks of life, enabling a man to apply himself graciously and to use his brawn and brain to happy advantage in getting things done.

The yoke is the point of contact between a man's strength and his service; it is the link between a man's abilities and his usefulness. By means of a yoke a man hitches his star to a wagon, his stamina to a duty, his manhood to a crusade. It is the gift of Christ to help a man to such graceful adjustment. His yoke is the Christian accommodation to the burdens of life. We cannot escape burden-bearing; but we can bear our burdens freely and triumphantly if we learn Christ's way.

The Christian adjustment must be made first of all in a man's spirit. It is his attitude towards his task and his trouble. Christ's yoke is Christ's spirit,—not of resignation to hardship, but of royal application to heroism in doing the world's work.

Some yoke we must all wear. While the kind of burden we must carry is often not of our choosing, the sort of yoke is within our choice. While we may not be permitted to determine the tasks and testings and troubles of our lives, we may thank God that we are allowed to decide the attitude of our souls towards these burdens; we are allowed to control the temper in which we will meet them. So the yoke is a matter of the disposition, and Christ's yoke is the natural adjustment of the disposition to life's problems.

Christ attained this victorious disposition because He knew that all things were delivered unto Him by His heavenly Father. The problem of the yoke is one of faith and love. It is "the Christian's secret of a happy life."

The problem of the yoke is the problem of getting the mind of the Master; and this mind that was in Christ Jesus is the child-like or filial spirit as opposed to the prudential disposition; it is the brotherly spirit as opposed to the calculating temper.

We can never escape our burdens, but we can emancipate our spirits; and this is the problem of the Christian yoke. There will ever be burdens both of endeavor and of endurance. To take upon oneself Christ's yoke of affirmative and constructive endeavor is the high ambition of all free souls. But there come times and experiences when we have to stand and wait,—whn we have to endure our burdens. Christ's yoke is a yoke both of perseverance and of patience. How to do a man's work and a man's waiting with the least friction and bungling—this is the two-fold problem of the yoke.

In the highest sense, the Christian yoke is the bond of harmony between a man and his environment, and between a man and his fellowmen. Any yoke that does not link a man with the divine harmonies is a yoke of bondage. Christ's yoke is one of liberty because it effects a harmonious adjustment to the divine purpose. To work with a will, and to work always with good will; and then to bear and forbear in the same spirit,—this is indeed taking Christ's yoke upon us and learning of Him. This means freedom in service; joy in sorrow, and peace in tribulation. It means a noble personality given to the world, and it means an ennobling life work as a Christian contribution to the advancing harmony of the kingdom of God.

A LETTER FROM THE REV. JEE GAM.

We and other friends have received a letter from the Rev. Jee Gam of such fine spirit that we give it in the main to all the readers of The Pacific. Writing under date of June the 1st from Brenham Place, San Francisco, Jee Gam said:

"When I was stricken with illness in January, I thought I would be able to resume my work in two months. Nearly five months have elapsed now, yet I have improved but slightly. I had hoped that my strength would be restored and that I would be able to continue in my work, but I now realize that I should lay down the work upon stronger shoulders. During my forty years of continuous service, I have been blessed with good health and have never been compelled to relinquish my work because of ill health. It is God's will that I do so now.

"I threfore have resigned the pastorship of the Chinese Congregational Church, because of ill health. I have recommended that either Mr. Chin Toy or Mr. Chin Quong be appointed to continue the work. My son, Luther, has received a call as professor in a Chinese Government College.

He expects to leave on the 6th of July, and desires me to go with him.

"Kindly pardon me for being unable to come personally to bid you good-bye."

Affectionately and prayerfully many will follow the Rev. Jee Gam and family in their journey across the ocean to the old homeland. It is an excellent work that Jee Gam has done here in California. Though not able to take up work in China his influence will be an enduring one there in the lives and work of his two sons who have been called to important positions. Native Sons of California, finely trained in the leading Universities, they go to China in order that their lives may be made to count for the most. We look to see them exert a marked influence in shaping the future of that people and land.

NOTES AND PERSONALS.

The Rev. W. R. Bair, whose address is 1719 Goss street, Oakland, can be had as pulpit supply. Mr. Bair would be willing to take charge for several weeks.

Next Monday the Congregational ministers of San Francisco and vicinity will meet in the First Congregational Church of San Francisco. The Rev. Miles Fisher will read a paper on "The Derivation and Development of the Moral Faculties."

Professor Henry L. Bates, of Pacific University, Forest Grove, Oregon, expects to attend the University of California Summer School this year. He will be available as pulpit supply during July.

Profssor David Barrows, of the educational department of the University of California, has been elected superintendent of the Sunday-school of the First Congregational Church of Berkeley. Professor Barrows is a graduate of Pomona College. He achieved considerable distinction by his educational work in the Philippines.

In a recent issue of the bulletin of Park Church, San Francisco, there appeared the following: "Wanted: Some man of eminence as a teacher of the Bible—who can draw, and who can teach. An hour can be arranged to suit. A large class can be gathered if the right man is found. Will you all join in the hunt ? No man is too big for us to ask, but find him first."

The Rev. George Irving, the assistant pastor of the Congregational Church at Claremont, and secretary of the Con-College Y. M. C. A., will attend the Lake Erie Student Conference at Vermillion, Ohio, June 17-26. Mr. Irving is to preside at the sessions of the Conference, and will be one of the speakers. At the close of the Lake Erie Conference he will go to the Student Conference at Northfield, where he is to be one of the speakers.

The Rev. George Hinman, the Pacific Coast Secretary of the American Missionary Association, contemplates moving his office from the Chinese Mission building, San Francisco, to Congregational headquarters in the Mechanics' Savings Bank building on the corner of Market and Mason. The other secretaries of the benevolent societies are nicely located there now in four rooms on the eighth floor. The location is a central one; it is only four blocks from the First Congregational Church, and only one from the Flood building in which are the Southern Pacific and other railroad offices; and quite close to the great retail stores of the city.

Among the Churches

CALIFORNIA.

San Francisco, First.—The Rev. I. C. Meserve will occupy the pulpit next Sunday.

Fruitvale, Ward Memorial.—Two persons were received to membership last Sunday, one on confession.

San Francisco, Bethlehem.—A sidewalk has been built in front of the church property and practically paid for.

Field's Landing.—Mr. Thomas, a student from Pacific Seminary, is supplying in this field for the vacation season.

Oakland, First.—The pulpit was occupied by the Rev. W. B. Thorpe of San Diego. It will be occupied by the Rev. Dr. Geo. C. Adams of San Francisco, next Sunday.

San Jacinto.—The recent four days' visit of Paul Brown was much appreciated. Our Sunday-school is moving up close to the 100 mark—98 present the last Sunday in May. We greatly need more room.

Berkeley, First.—From June 26 to July 17, inclusive, the church will be closed for repairs. Next Sunday the pulpit will be occupied by the Rev. Miles B. Fisher. The following Sunday the pastor will be in the pulpit.

San Francisco, Park.—A movement has been inaugrated in the Christian Endeavor Society for the taking up of some outside work of charity or social helpfulness in the hospitals and public institutions of the city and county.

Los Angeles, First.—At the communion service the last Sunday in May 41 persons were welcomed into membership. This was Dr. W. H. Day's last Sunday with the church previous to his trip abroad. During his absence the work will be carried on by Dr. W. F. Day, the pastor emeritus. President Blaisdell of Pomona College spoke last Sunday morning.

San Francisco, Mayflower.—At out last regular monthly business meeting Mr. Francis Reid presented us with some interesting plans for a new building. Last Sunday, Communion service was observed in the morning and in the evening the pastor preached the last in the series of sermons to young men and at the close of the service received eleven in full membership into the church on confession of faith.

San Luis Obispo.—The Rev. B. F. Boller of Los Angeles has accepted a call to the pastorate and will enter on the work the first of July. Mr. Boller has done an excellent work in Los Angeles, and the San Luis Obispo church anticipates renewed activity and enlarging influence under his leadership. San Luis Obispo now has about 6,000 population. It is beautifully located in a rich valley; and is the seat of the State Polytechnic Institute.

Eureka.—Our Eureka church is continuing to make

substantial gains along all lines. The church is harmonious, united and increasingly aggressive. A year ago the church had a debt of nearly $1,000 and lacked subscriptions to the amount of nearly $1,000 more to meet the current expenses of the church for that fiscal year. Today they have a debt of less than $200 unprovided for. The subscriptions for the year practically cover the budget for the year, including the proportionate benevolence budget. In addition to this the competent Ladies' League of the church have just laid a cement walk around the entire property frontage of the church and cement steps into the basement at a cost of $450. It is a substantial improvement. On Sunday evening, May 22d, the pastor, Rev. H. E. Banham, preached a memorial sermon on King Edward at the request of the British American Society. The sermon was published in full by one of the daily papers of Eureka, The Standard. The Union Memorial services of the city were held in this church Sunday evening, May 29th, Rev. Mr. Clark of the Methodist Episcopal Church preaching. A very effective aid in the service is the splendid choir of 26 voices.

Heber.—The dedication of the first building of Heber Collegiate Institute occurred on May 25th, and the closing of the second year of the life of the school. An address was given by Mr. M. H. Arnold, the principal of the Imperial Union High School, on "The Harmonious Development of the Imperial Valley schools. Emily E. McCord spoke for the student body on "Student Responsibility." Dr. K. C. Babcock, president of the University of Arizona spoke on "Educational Investments by the Community." The presentation of the building was by Dr. M. B. Campbell for the Board of Trustees; the acceptance was by Charles J. Booth, for the Faculty. Prayer by the Rev. R. L. Glasby and the singing of "America" closed the program. The Institute has run two years without an official head. The Board of Trustees had considered that before a president could be called, there must be something to call him to. The patrons of the school are very desirous of securing next year for president a man of godly character and educational experience.

Oakland, Fourth.—Last Sunday being communion service and reception of members we were rejoiced to receive two into our fellowship—one being from the Sunday school on confession of faith and Miss Ida Lamb, our much enjoyed soprano soloist, by letter. Sunday school, during the vacation months has been changed from the noon hour to 9:45 a. m., after which session some remain over to the church service and listen to one of Mr. Maar's good and inspiring talks which he has promised to the young folks on Sunday morning. We all need **children's** sermons, and carry away with us thoughts more clearly and simply put and more lasting than those supposed to be more suited to our minds. We are all anticipating the novel and unique extravaganza to be given by the Men's League of this church on the evening of June 16th, for the purpose of raising money to meet their share in the indebtedness for our church improvements.

"Have ye joy or grief for store,
Know ye this—from every door,
Straight across the sky's blue meads,
Up to Heaven a pathway leads!"

Pasadena, First.—Twenty-six new members were received at the communion service June 5th, thirteen by confession. Most of those coming on confession were from the S. S., as a result of Decision Day, which was observed May 15th. Two were Japanese from the mission school supported by the church. This makes a total of 87 members received since the coming of the pastor, Dr. Fox, in December, although the revision of the church roll at the beginning of the year reduces the net gain considerably. The prayermeeting on June 15th is to be in charge of the Laymen's Missionary Committee of the Men's Club, and the men are anxiously scanning the bulletins of the American Board for information. The pastor is preachnig a series of evening sermons on "Seven Decisive Choices," with the following topics: The Choice of Friends, The Choice of Amusements, The Choice of an Education, The Choice of a Church Home, The Choice of an Avocation, The Choice of a Husband, The Choice of a Wife. The date selected for the educational topic was just after the return of the young people of the church who had been away at school, and the gallery rail was hung with college pennants, thus giving an atmosphere appropriate to the topic of the evening.—The G. A. R. Memorial Service and the Baccalaureate of the High School each come to us this year, making us wish that for the time the walls were elastic, to accommodate all who wish to hear. Once a year the Men's Club turns over its program to the ladies, while they themselves prepare the culinary part of the entertainment. On one such occasion the women, making the most of their opportunity, discussed "Man's Sphere," replying to such toasts as "Man in the Church," "Man in the Home," "Dress Reform for Men," "The Coming Man," etc., and on another after much mysterious preparation, they presented a mock meeting of the Men's Club. This year they gave a delightful evening of tableaux and readings at the May meeting.—One of the strongest social features of the church life has been the monthly all-day meeting of the women's societies, on the first Thursdays. The attendance during the year has been very gratifying, there being on one occasion 260 people at the Monday luncheon, many of whom, however, were men of the church, who are provileged to drop in from office or store and enjoy the lunch with the ladies. The Woman's Church Aid Society has maintained during the year a monthly periodical, read at the meetings, called "The Southwest Breeze," whose object has been to bring the various organizations of the church into closer touch, and to discuss through editorials matters of interest to the life of the church. Each number has also contained advertisements, notices, a department for suggestions, personal items, and a travel article contributed by some member of the Society, who thus shared the pleasure of her vacation trip, home and foreign expeditions alternating.—Mrs. J. W. Keese, who has been for the past year President of the Woman's Missionary Society, sailed on May 31, for Edinburgh, where she will attend the great missionary congress, and from thence will make a tour of some of our mission stations in Turkey. A pleasant and helpful feature of the Sunday-school work, recently introduced, is the gathering of teachers and officers for helpful conference, about the supper table in the social hall on the first Wednesday evening of the month, before prayer-meeting.

WASHINGTON NEWS.

Charles F. Clarke, Correspondent, 7212 Woodlawn Avenue, Seattle.

Tacoma, Pilgrim.—Four organizations for the boys and girls have been formed in connection with the Knights of King Arthur. Rev. E. C. Wheeler took the initiative for a "safe and sane" Fourth for Tacoma.

Tacoma, Alki.—A Brotherhood has been organized with good prospects. Congregations are increasing and the work is progressing with enthusiasm. Rev. O. L. Fowler, the pastor, is also very active in civic affairs in the city. A brother minister says he sets the pace for all the Tacoma ministers in this respect.

Tacoma, Plymouth.—A meeting was recently held of all the Castles of the Knights of King Arthur in Tacoma. It was decided to organize a district Conclave to include all of Pierce county, and to hold conclaves twice a year. Rev. H. B. Hendley, who has one of the most successful Castles in the State, was elected leader. Twelve members have been added to the church within a year, seven, all young men, on confession.

Tacoma, East.—Though scheduled for further aid by the Home Missionary Committee, this church voted to come to self-support at once, that the strain on the Society's resources might be eased by that much. This was the result of extra giving of five men, including the pastor. The treasurer announced that the financial condition was the best it had been for five years. Mr. Healey has been pastor less than three years but the church has grown very much stronger. In fact before Mr. Healey came there were some who despaired of the life of the church.

Tacoma, First.—On May 10th Dr. Ford completed ten years as pastor. During this time the church has rapidly grown in numbers and influence. A magnificent building fully equipped for all the church needs has been erected to replace the old edifice, which, though sufficient for the earlier needs, had been outgrown. The trustees proposed to raise Dr. Ford's salary to three thousand dollars and to raise fourteen hundred dollars deficit from the preceding year. This was done immediately and the church is in excellent financial condition. The Brotherhood has had a very successful year, the most successful in its history, probably. The Sunday School is in very excellent condition with two young men as superintendents.

A UNIQUE ENTERTAINMENT.

The New Century Club of Pasadena, at one of its recent house entertainments, had a program wholly Japanese. The arrangement of it was entrusted to Mrs. C. H. Parsons, who for several years has been identified with the Congregational mission work among the Japanese.

In its account of this entertainment the Pasadena News says:

A more thorough understanding was given some of Pasadena's leading men and women as to the native sons of Japan now residents in this city. The program given by Japanese of Pasadena was planned as a surprise and that, together with the wonderful decorations also executed by the artistic hand of Japanese artists was a decided treat to those who participated in the affair.

Decorations the like of which have never before been seen in this city were arranged by the Japanese young men under Mrs. Parson's supervision. The work was done by M. Otomo, a student at the McKinley school, who was able to produce the true Japanese effects through the courtesy of M. Houricho of the Banzai store. In the reception hall the pillars between the library were entwined with Japanese decorative paper and wisteria while suspended from the ceiling in graceful festoons were wisteria blooms and greenery making a very striking and artistic effect. In the parlors crepe paper radiated from the electrolliers to the various corners of the room intertwined with pleasing effect. In the library another exceptional beauty spot was arranged. Here crossed American and Japanese flags made the centerpiece by the large windows, while about the room were draped festoons of cherry blossoms and other Japanese floral designs. In all of the rooms choice Japanese vases filled with Japanese flowers were arranged with pleasing effect.

The evening's program consisted of a series of addresses made by local Japanese students that showed marked intelligence on their part and were not only interesting but highly intsructive to the American audience. These addresses showed that the Japanese of this country deplore war, want peace between the two countries and are willing to undergo all manner of privation to gain an American education.

The opening address was by H. Otomo, who spoke on the subject of the friendship of Japan and America. He said, pointing to the two flags, "An American flag has forty-six stars, Japanese flag has one sun, and sun and stars in sky are very good friends. If sun and stars should quarrel, whole world filled with darkness, and so if Japan and America should have war, face of world would be covered with darkness."

He was followed by G. Tanabe, who gave up an excellent government occupation at home to come here to study. At home he understood the Marconi Wireless system and here is considered one of the most learned Japanese in Pasadena. His address was an interesting talk on Japanese customs.

A shigin, or Japanese poem, similar in its intonation to the old Irish comollas was sung by M. Ito, a student graduate from the Los Angeles High School, who, upon being recalled, sang a second shigin and read a Japanese poem. A Watanabe, a student of the Pasadena High School, told the audience of the educational work in Japan, where children are now sent to school under a compulsory act wherein their parents are jailed if the children do not attend the session. His talk showed conclusively the value Japan sets upon a thorough education. Following him M. Pakanura also a student in the local high school, spoke fluently on In-International Peace. The speaker showed thorough knowledge of the subject and it was by far the most scholarly effort of the evening. By invitation, M. Hourichi, who is the proprietor of a local Japanese store, was present as a guest of the occasion and was called upon for a shigin, which he gave.

Another pleasing portion of the program was given by little Maushi Watanabe, daughter of the local Japanese restaurant owner, who brought the little miss to the gathering dressed in full Japanese costume. She was made to suddenly appear before the assembled audience and created quite a pleasing surprise.

In conclusion, Mrs. C. H. Parsons was called upon to make a few remarks pertinent to the Japanese and the work she has been doing among them here. Her address was one of exceptional interest and of unusual ability. Mrs. Parsons showed a thorough knowledge of the people and told many interesting facts in connection with the work that is being done here for them.

Then followed the Japanese lunch. This was another surprise. It was served by the young men who participated in the evening's program. First on the menu came rice balls with tomato sauce. The guests were permitted to waste a few moments in vain endeavors to handle the chop sticks in eating the dish, but were obliged after futile efforts to resume operations with the good American spoon. The menu also included sandwiches, tea and a variety of Japanese cakes, candies and wafers.

A RUN INTO HUMBOLDT COUNTY.

Supt. Miles B. Fisher.

A man never knows how ample our distances are till he stages through our remoter counties all day and perchance all night, maybe part of a night, all day, and all night, in one protracted mountain drive, without rest. When a fellow has been riding about twenty-four hours steadily he doesn't care if he never sees the bloomin' place again, but when it is all over, and the work is done, and friends are made, and needs are seen, then the interest that overspreads the county is not so much that which the railway and real-estate promoters are feeling. Humboldt county is surely destined to have a notable future in lumber, stock farming, and agriculture, especially in fruit-raising, but its appeal to us arises from its religious destitution.

The first school organized on a recent trip was at Blocksburg, a town over forty years old, beautiful for situation. What wouldn't we give for such a view of grassy opens, bits of park woods, and, hemming in all, of range upon range of forest-covered mountains. Some years ago a church was built. For about five years no minister has come to them regularly, much less occupied the parsonage. And for that time no Sunday school has been operating. One boy of fourteen, when asked if that church was where they had preaching, answered: "Naw, that's where they takes the folks what's dead, and they tells how old they is, and then they buries them." A good school is started now, and good and ready people have been found to officer it. Not many, not over-confident, but earnestly purposing to make the work succeed if possible. The habit of five years' Sunday base-ball, fishing, work, and visiting is hard to overcome.

At Alton we have had a work for some years, but everything has lapsed through the changes that have occurred. There are a few true hearts who know the worth of the Gospel. They will make things go, if the parents will give the necessary help.

Shively is a lumber camp, and one will go far to find a more clamant need. The ardent superintendent of the new school expects fifty scholars. It will be a good school, be assured. There will be good singing, good order, reverence.

Garberville stands on the South Fork of Eel river, twenty miles or so from the sea, on the edge of the big timber, surrounded by fine grazing country. Here, too, a church building has stood long disused. The original members have moved away. The denomination that built it has no work in the county for perhaps eighty miles. To save the building from shameful neglect and scandalous ruin, two good women, not professing Christians, entire strangers to the organization that built it, have assumed its care. Here a school has been started of fair promise.

All these fields will be immeasurably benefitted by regular preaching at intervals. Preaching will bring its own message, and it will greatly strengthen the hands of those who maintain the Sunday schools. It is to be hoped some arrangement can be made for providing these and other points as needy, with regular preaching.

THE HOME

THE SOLACE OF PRAYER.

Oft when I'm wayworn and weary,
And my heart is bowed with care,
I can find new strength and courage
If I bow my head in prayer.

In the midst of life's alarms,
When I hear the battle's blare;
O'er my soul a peace comes stealing
If I bow my head in prayer.

When my daily cares perplex me,
And temptation spreads a snare,
I can find a blessed refuge
If I bow my head in prayer.

When the shadows seem to lengthen,
And the pangs of grief I share;
I can find sweet consolation
If I bow my head in prayer.

Prayer, sweet prayer! O, blessed solace!
How it soothes the heart distraught!
Prayer, sweet prayer! How it uplifts me
Till the cares of life seem naught!

—Susie M. Best.

A CHEERFUL HOME.

A single bitter word may disquiet an entire family for a whole day. One surly glance casts a gloom over the household, while a smile, like a gleam of sunshine, may light up the darkest and weariest hours. Like unexpected flowers which spring up along our path, full of freshness, fragrance and beauty, do kind words and gentle acts and sweet disposition, make glad the home where peace and blessing dwell. No matter how humble the abode, if it be thus garnished with grace and sweetened with kindness and smiles, the heart will turn lovingly toward it from all the tumult of the world, and it will be the dearest spot beneath the circuit of the sun.

And the influences of home perpetuate themselves. The gentle grace of the mother lives in the daughter long after her head is pillowed in the dust of death; and the fatherly kindnss finds its echo in the nobiity and courtesy of sons,

who come to wear his mantle and fill his place; while on the other hand from an unhappy, misgoverned and disordered home, go forth persons who shall make other homes miserable, and perpetuate the sourness and sadness, the contentions and strifes and railings which have made their own lives so wretched and distorted.

Toward the cheerful home, the children gather, as clouds, and as doves to their windows, while from the home which is the abode of discontent and strife and trouble, they fly forth as vultures to rend their prey.

The class of men who disturb and distress the world, are not those born and nurtured amid the hallowed influences of Christian homes; but rather those whose early life has been a scene of trouble and vexation—who have started wrong in the pilgrimage, and whose course is one of disaster to themselves, and trouble to those around them. —Exchange.

A man can build a mansion
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome,
But no man in the world can build
That precious thing called home.

It is the happy faculty
Of woman, far and wide
To turn a cot or palace
Into something else beside—
Where brothers, sons and husbands tired,
With willing footsteps come,
A place of rest, where love abounds,
A perfect kingdom, home.

WHEN YOU ARE TIRED.

Don't grit your teeth and work harder. Ease up a little.

Don't talk any more than you can help. Talking takes vitality.

Lie down in a dark place, if only for fifteen minutes.

Don't read anything in which you are not interested.

Don't feel that everything must be done in one day. There are 364 more.

Avoid people and their woes at that time. Seek some one frivolous.

Don't try to improve yourself. Give your mind a rest.

And don't forget that a little lemon juice in cold water in the morning is a great help.—Exchange.

Young People

LOST NEIGHBORS.

"Are you sure you know the way, Jeannette?" said mother, cheerily.

"Why, of course I do, mamma! I go right down this street, and down next street and turn the corner, and then I'm there."

Mamma kissed her, and said: "All right. One loaf of rye bread, remember."

Jeannette really did know the way to the bakery, or would have if she had not happened to be looking at a dear little pony cart just when she ought to have turned the first corner. So she went on to the next street, and that carried her into a strange neighborhood. When she got to where the bakery ought to be, it was not there at all. Where was she? She looked around in sudden terror. Nothing was as she remembered it! "Oh, I'm lost!" she whispered, tearfully. There was an open lot on the corner, with a dog in it. She was afraid of dogs. She ran on down the street. Perhaps she had gone far enough to reach the bakery. She heard a little wailing cry, and looked across to the opposite sidewalk.

There was a little girl just as big as she, and this little girl was crying, too, crying out loud! Jeannette stopped to look at her and to wonder what could be the matter.

"She feels bad, and hasn't got anybody to comfort her," Jeanette thought. She looked around. "There isn't anybody but me. I guess I must go." She ran over.

"Hullo! Don't cry—I'm here! I won't let anybody hurt you," Jeanette put her arm around the other little girl.

"I want—my mamma!" she sobbed. "I can't find my house!"

"Never mind!" comforted Jeanette. "Maybe I can find it."

"I'm Charlotte Cashen. I live at 55 Summer street. I'm four years old." Then little Charlotte stared at Jeanette. "Why, you're crying, too!" she exclaimed.

"Oh, I forgot!" said Jeannette. "I was crying 'cause I was lost. I couldn't find the baker's shop. I live on Summer street and I'm four years old, and my name's Jeanette Jacobs."

Little Charlotte showed dimples through her tears. "That's funny," she said. "You're lost and I'm lost, and you found me and I found you! But I want my mamma! I went to see a hand-organ man and a monkey—I wish I hadn't!" she wailed. "Mamma said not to go out o' the yeard, an' I forgot—oh, dear!"

"Don't cry! I'll find your mamma," promised Jeannette. "There's a man coming out of that house. Let's ask him!"

"Oh, I'm afraid!" sobbed Charlotte.

"No, you won't be 'fraid with me! Come! He'll be gone!"

When the grocer's clerk saw the two little girls coming toward him, he waited.

"Will you find her mamma, please?" asked Jeannette.

"I'm Charlotte Cashen. I'm four years old. I live at 55 Summer street," spoke up Charlotte.

"Oh, Mrs. Cashen's little girl, are you? Why, yes, I'm going right past there." He put her on the wagon seat. "You want to ride, too?" he asked Jeannette, looking down kindly at her. She cried eagerly: "Oh, please, I'm lost, too! I want the baker's shop, and I can't find it. I only found Charlotte!"

"Well, well, two lost kids!" chuckled the boy. "Jump in, then," and he swung her up beside Charlotte. "We'll stop at the bakery as we go along. Where do you live?"

"On Summer street—that big white house right on the corner. I'm Jeannette Jacobs."

"Oh, ho, ho!" laughed the grocer's boy, shaking his broad shoulders. "And you two children never knew each other before—living only a stone's throw apart?"

"No, we never did!" they declared.

"Well," he said, "you'd better go shopping together after this, so when you get lost you'll have company."—Emma C. Dowd.

THAT FATAL "ALMOST."

A young man, armed with letters of introduction from prominent men, one day presented himself before Chief Engineer Parsons, of the Rapid Transit Commission of New York as a candidate for a position. "What can you do? Have you any specialty?" asked Mr. Parsons. "I can do almost anything," answered the young man. "Well," remarked the chief engineer, rising to end the interview, "I have no use for anyone who can 'almost' do anything. I prefer some one who can actually do one thing thoroughly."

There is a great crowd of human beings just outside the door of proficiency. They can half do a great many things, but can't do any one thing well, to a finish. They have acquisitions which remain permanently unavailable because they were not carried quite to the point of skill; they stopped just short of efficiency. How many people almost know a language or two, which they can neither write nor speak; a science or two, whose elements they have not fully mastered; an art or two, which they cannot practice with satisfaction or profit!

Everywhere we meet people who are almost successful. Here is a man who is almost a lawyer, but not quite; here is another who is almost a physician, but is neither a good druggist, a good surgeon, nor a good dispenser. Another man is almost a clergyman, or about halfway between a farmer, or a tradesman, and a clergyman. Another is almost a teacher, but not quite competent to take charge of a school or an academy. In every country there are men and women who are almost something, but just a little short of it.

If these people undertake anything, they never quite finish it; they never quite complete their courses at school; they never quite learn a trade or profession. They always manage to stop just short of success.

In thousands of American homes, lying, perhaps, in the attic, woodshed, or workshop, are scores of ingenious, labor-saving devices, or inventions, which, if carried a step further and patented, would not only give those who originated them a competence for life, but would enrich the civilization of the world. But the thinkers get discouraged or tired, or lack persistency, the habit of carrying things to completion; and so the half-developed machinery, the embryo invention, has never come to light, and the time spent upon it has been lost, perhaps worse than lost, because the lesson of perseverance, persistency, thoroughness was not learned.

The Patent Office at Washington contains hundreds,—yes thousands,—of inventions which are useless simply because they are not quite practical, because men who started them lacked the staying quality, the education, or the ability necessary to carry them to the point of practicability. Edison has been shrewd enough to carry many of these half-finished inventions to useful application and commercial success.

The world is full of half-finished work,—failures which require only a little more persistence, a little finer mechanical training, a little better education, to make them useful to civilization. Would that we had a thousand Edisons to pick up all such dropped cords or threads, half-finished inventions, abortive attempts and discoveries which have stopped just this side of practicability! What a blessing to civilization are men who can do things to a finish, who complete what they undertake, who leave nothing half done! Think what a loss it would be if such men as Edison and Bell had not come to the front and carried to a successful termination the half-finished work of others!

"Almost" is a dangerous word. It has tripped up many a man who might have been successful if he had formed the habit of painstaking thoroughness in youth, the habit of doing everything he undertook to a finish.

There are multitudes of people today plodding along in mediocrity, many of whom lay down right in sight of their goal, just because they were satisfied when young with "almost" doing things; "almost" learning their lessons; "almost" finishing the tasks they were given to do. Like the boy who was sent after the sheep that had strayed away from the flock but who returned without them, and in answer to his father's query if he had found the sheep, said, "Yes, almost, father," they never seemed to realize the gulf that separates "almost" from "to a finish."—Marden in "Do It to a Finish."

PURPOSE OF EXISTENCE.

The true man, therefore, employer or employed, capitalist or working man, poor or possessed of inherited wealth, will conceive himself to be here to take a hand in the growth of society. Social conditons are as yet uncivilized. He is here to promote ideal or civilized relations. The world catches a vision of a nobler industrial, civic and political development than has ever been worked out. The poorest man is here as one of its builders or creators. He is here for what he can get, only as his gettings are incidental to what he can do. No man can say "Let well enough alone," in the face of the millions who live oppressed lives, in the face of outrageous luxury and ostentation, in the face of dense masses of ignorance and superstition in every part of the world, in the face of a burdensome tide of military expense and wasteful taxation of the poor. A man, if he is a man must be something of a radical; he must feel the zest of movement, the joy of seeing inert matter yielding to divine power. Here is the isthmus to be cut through. The man is here, whether as engineer or common laborer, to help work out the job. This is his life. No man knows what his life means till he sees this.—The Ethics of Progress, by Charles F. Dole.

Barrell Full.—"If an empty barrel weighs ten pounds, what can you fill it with to make it weigh seven pounds?"

"Have to give it up."

"Fill it full of holes."—The Sacred Heart Review.

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